





I-7





Digitized by the Internet Archive  
in 2015



THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XIX.

DECEMBER, 1839.

NO. 12.

## American Baptist Board of Foreign Missions.

A'sa'm.

EXTRACT FROM THE JOURNAL OF MR.  
BRONSON.

### *Tour to the Nám Sâng Nogá Mountains—Salt Spring—Reception by the Nogás.*

The Nám Sâng Nogás occupy lofty ranges of mountains, lying south-easterly from Jaipúr, in lat. 27° 15' north, and in lon. 95° 40' east. Mr. Bronson having with much difficulty collected a small vocabulary of words in the Nogá language, was desirous of correcting the same, as well as to enlarge his stock of Nogá knowledge. He hoped also to be benefitted by the cool air of their mountains, and at the same time "to leave a favorable impression on the minds of the people in favor of a God and a religion they had never heard of." An interesting young man, who had been brought up among them, and had great influence, accompanied him as guide and interpreter.

Jan. 7, 1839. At 12 reached Labang Kulá Potár. It is a fine rich field, and has a small stream rushing from the adjacent hills into it, which rendered the path very wet, and often muddy. For a long time we were obliged to make our way where the water was knee deep. At 1 o'clock came to a small stream, that runs through the famous coal mines discovered recently by Capt. Hannay. On the very road which I passed, appeared beautiful specimens of coal, and several springs of rock oil. At 3 P. M. reached the Nám Tippam Páni, a small stream emptying into the Búri Dihing. Here we stopped for the night, having pitched my little India rubber tent, which I found of the greatest service. The road here is crowded with salt traders, going to or coming from the Nogá háthe, for the purpose of bartering va-

rious articles for the salt made at the Nogá Hills, by which means I shall have a large company of poor ignorant heathen with me all the way.

8. Tuesday. Having had a refreshing sleep, rose early and pursued my journey. Our road led through a dense forest. On every side of us appeared the footsteps of the huge elephant, the buffalo, and the tiger, who roam here unmolested, and are not a little dangerous to the unwary traveller. Toward evening we reached the Nám Sisá Páni, having passed a most beautiful variety of hill and valley. This stream winds its way in so serpentine a course, that in travelling in a due easterly direction two hours, we crossed it no less than twenty-one times! We stopped on the bank of the same stream for the night, enclosed on every side by high hills, giving the place an appearance of the greatest security and romance. This whole valley is lined with rocks.

9. Rose early, and sent a man forward to inform the Nogá chief of our approach. This seemed to be the more necessary, as we heard they were in a state of the greatest excitement at the coming of the white face, and suspected the motives I had in coming. Our road to-day has led through the most interesting and varied scenery I have beheld in this country. We were at one time passing through the narrowest defiles of steep and rugged mountains, and at another gazing into some deep valley that lay at our feet. Yet along this very height lay our only path, not exceeding six inches in width, whence one mis-step would have precipitated us upon the craggy cliffs far below. At another point rose several beautiful peaks of mountains, of moderate height; and further on, the moun-



tain-tops were lost in the clouds, but covered, as far as the eye could reach, with richest verdure. Many times, as I passed along, I involuntarily exclaimed, "How manifold are thy works, O Lord of Hosts!"

At 1 o'clock reached one of the salt springs, worked by the Nogás. The water was drawn from deep wells, by a bucket of leaves, and poured into large wooden troughs near by, for the purpose of boiling. Their mode of boiling is rude, and to one who had not seen it, would appear to be perfectly impracticable. They build a long arch of stone and clay. On the top, single joints of bamboos, cut thin, and spread open like a boat, are placed closely together. These hold from two to three quarts each. These boats are kept full of the brine, and a large fire kept blazing under them, without injury to the bamboo. On this arch I counted sixty boats, which they said would give, when boiled away, twenty or twenty-five boats of salt for the market. Thus their ingenuity has made them quite independent of the expensive furniture required at our own salt-works. One man to attend the arch, one to bring the brine, and four to gather wood, are all that is necessary to complete the establishment.

Pursuing our course, we came to a very steep and rugged mountain, and as the sun was pouring down his meridian rays upon us, my feeble strength, on gaining the summit, was quite exhausted. We here passed several dangerous precipices, but soon had the pleasure of seeing the rude houses which the Nogás had prepared for our reception. They stood near the háthe (salt market,) at which was a large collection of traders. A gentle ascent on every side formed a splendid amphitheatre of the valley. Here we were met by two of the chief's sons, and a numerous train of his warriors, who bade me welcome—expressed their pleasure that I had come, and declared the country mine, and themselves my subjects. In return, I assured them of my best wishes and good intentions; and although no white man had ever before ventured among them, that I felt the greatest confidence in them, as my brethren and friends. We then proceeded to the rude huts they had prepared for my use during my stay among them, and which, upon inquiry, I was sorry to find, were at quite a distance from their villages. They doubtless wish to be better as-

sured of the object of my visit, before they admit me to their villages; although the alleged reason was, that there was no water on their mountains, and that this would subject me to great inconvenience. They have hitherto allowed no one to know much of the interior of their country.

I spent the most of the day with these people, conversing particularly upon my object in coming among them. I lost no time in telling them, that the great God who created them, had made it the duty of his creatures to love and pity each other; that I was a teacher of his holy law, of which they were entirely ignorant; and that I had heard of them in my native land, and had come across the great waters to give them books in their own language, that they might read the law of God, and become a wise and good people. Their great fear was that I was a servant of the *Company*. Being weary, I dismissed them, requesting that the chief and his attendants would meet me the next day, as I had important words to speak to them. They promised to do so, and very courteously left me.

#### *Interview with the Chiefs—Visit to the Nogá village.*

10. About 11 o'clock the kingly train made their appearance, rushing like so many wild beasts from the tops of the highest peaks, and having their heads and ears ornamented with shells, precious stones, and many fanciful representations of battle. They halted a few rods from my house, and stuck their spears into the ground, together, where they left them during their visit. They then came in a very respectful manner, and seated themselves before me, on mats that they had brought for the purpose. Their names are as follows:

\*Burá Kumbou, and his seven sons—  
†Bor Kumbou, acting chief, Maji Kumbou, Lating Dekhá, †Telem Dekhá, Tengisi Dekhá, Kanyá Dekhá, Kápsam Dekhá and Gogui Kumbou, son of Bor Kumbou. Tengisi Dekhá is an interesting young man, and is the only Nám Säng Nogá that can read or write. He has a desire to learn to read all our books, and his opinions are favorably received by the people.

\*Burá signifies *aged*, or *old*.

†Bor signifies *great*, or *chief*.

‡Dekhá is a term equivalent to *youth*, or *young man*.

Having now before me all the influential persons among the people, I entered again into a familiar explanation of my object in visiting them. I told them that there were many good people across the great waters, who had compassion on them, and had sent me up into their mountains, where no white man had ever before been, to teach them how to love God and go to heaven when they died. Bor Kumbou, through my interpreter, renewed the objections urged yesterday. They feared that I was a servant of the Company, come to spy out their roads, sources of wealth, number of slaves, amount of population, and means of defence, and the best methods of taking the country. Others feared that I might live peaceably among them for a time, and afterward get power and influence, and make them all my people. It was in vain that I told them of another country, beside the English, across the great waters. They replied, "Is not your color, your dress, your language, the same; and what person would come so far, merely to give us books and teach us religion?" Some of the more enlightened, and, I was happy to find, influential among them, appeared to be satisfied that my object was to benefit them, and began arguing in my favor.

The object of my visit having been pretty thoroughly explained, I called upon the chief to state, in the presence of his people, whether he thought education would be advantageous, or disadvantageous to them: also, whether he would give me his approbation and assistance in learning their language and teaching them. He promptly replied, that "if the people learned to read in their own language, it would be well; but the Nogás were like birds and monkeys, lighting on this mountain, and stopping on that, and therefore no white man could live among them to teach them; that as soon as their boys were old enough, they put into their hands the *dá* (hatchet) and spear, and taught them how to fight and to make salt,—aside from that they knew nothing,—and how could they learn books?" To all this I had a ready answer, either speaking directly to him in A'sámese, or through my interpreter. The day being far spent, I presented a few useful articles that I had brought for the purpose, without which I should have been considered extremely disrespectful. With these they appeared much pleased, and after in-

timating to Bor Kumbou my intention of visiting his village, they very courteously retired.

11. Rose early, having slept but little, from anxiety about my future path of duty. Unless I can secure the confidence of the people sufficiently to live familiarly among them, I cannot expect to benefit them. Nor would it be wise for me to *presume* upon the kindness or integrity of a rude tribe of mountaineers, many of whom never before saw a white face. I endeavored to commend my way to God, and seek his direction.

Being pretty well satisfied that it was fear merely, that made them hesitate to receive me at their village, I despatched my interpreter with a small present to Burá Kumbou, who I understood was favorably inclined to me, saying that I felt much disappointment and chagrin in not finding my houses built near him and his people; that I had come a great way to see them, to hear their language, to give them good words, and to teach them God's law; and that I wished to come up into their village, and live among them as brothers and friends. He soon returned, saying that there was a great fear in the village at my coming; that they considered me a divinity; that if I remained where I was, it would be very well, but it was the order of Bor Kumbou, that if I wished, I might come up into their village. This was all I wished. Without his approbation I should not have felt safe in going. I immediately made arrangements for going the next morning.

12. An early breakfast, and we set out for the Nogá village, on the top of the mountain. It had rained for twenty four hours previous, and the path was steep and slippery. After winding our way over several hills for two hours, we reached a fine open space, commanding a most lovely prospect of hill and valley and winding streams. Several hamlets could be distinctly seen at once, and the report of a gun from this place was the signal for collecting their respective inhabitants. Here, hidden from all the civilized world, this people roam among the beauties of nature, and behold the grandeur of the works of God. From this place I found a wide and well prepared road, pursuing which for two hours, we reached the village. The houses are numerous, large, and generally raised from the ground. The whole village is embowered by trees



of the richest evergreen, and the walks are adorned by various beautiful shrubbery, among which I saw oranges, lemons, a great variety of citrons, and the blackberry. The cool fragrant air, as it breathed briskly through the thick foliage, made me forget all the fatigues of the journey, and every breath I inhaled, imparted to my languid frame new vigor.

I was kindly received at the village, and directed to a large, comfortable house, which they had prepared for my reception, and where several chiefs were assembled to meet me. My wants were immediately inquired into, a fire was made, one of their springs of water given up to our company, eggs, milk and potatoes brought in abundance, and a small cook-house put up, in so short a time that I had no occasion to order any thing. Such was the generous hospitality of these wild mountaineers.

But this was no sooner done, than a long council was held concerning me, (no less than six similar consultations have been held concerning me and the object of my visit;) and the whole day has been spent in answering their objections. They were inquisitive about the great countries across the waters, and quite incredulous at my description of a passage to this country.

13. Sunday. Was much affected in comparing my present circumstances with past privileges. Once I hailed the welcome Sabbath as

“Day of all the week, the best,  
Emblem of eternal rest.”

Once, “I was glad when they said, ‘let us go up to the gates of Zion.’” How many Sabbaths have I spent in listening to the gospel’s joyful sound, or in proclaiming it! Now how changed! No Sabbath bell, no house of God, no messenger of salvation, no converse with the saints, not one fellow-pilgrim with whom to mingle in sweet communion. Far away from them all, on the rugged peaks of these mountains, this Sabbath finds me with a people rude and wild as the untamed beasts. For a moment I felt some misgivings of heart, but was soon enabled to think of Him who was without a home, or place to lay his head, who dispossessed himself of infinite riches to accomplish man’s redemption, and felt that I could rejoice in the deprivation of these privileges, might I but be the instrument of saving the souls of any of

these rude mountaineers. Endeavored to observe the day with some regard to its sanctity, but was much disturbed by numerous visitors.—In the evening a large fat pig was brought to me, as an expression of the kind feelings of all the villagers.

14. This morning I received a visit and present from Bor Kumbou. Spent most of the day in answering the curious inquiries of many visitors.

*Objects of the mission approved—Nogá Vocabulary and Catechism.*

15. By my request, Burá Kumbou came to visit me, accompanied by all his sons, and a large train of attendants. I laid out before him again the object of my visit, and found him evidently well disposed. He is the oldest man I have seen in this country, though as yet sprightly. He told me that he remembered the days of the first A'sámese kings. Although he long since gave up the government of his people to his eldest son, his advice is sought after, on account of his age and experience. I told him, that wishing to do him and his people good, I had been making Nogá books; but not knowing whether I had written their books correctly, I had come up to secure the benefit of his age and wisdom; for I knew that he could give me all the words I desired. He seconded all my plans; but he has two sons, who, if they had the power, would expel me from their village this very day. They then held a long consultation in their own tongue, some pleading in my favor, and others saying many bitter things to prejudice the people against me. Through the influence of my interpreter, and the advice of the old chief, the decision was favorable. He at length replied, that he was aged and could not sit all day with me, but would send two of his sons to teach me the language, when he could not come. He said that they would teach me all their language, build my houses, provide me with food, and assist me all in their power. I thanked them many times in return, expressed my best wishes for the prosperity of the Nogá people, and assured them that it was my intention to take nothing from them. Upon this they rose and left me.

16. Spent the day in correcting the Nogá vocabulary.

17. Spent the day in correcting the Catechism in Nogá. Had a large company around me, who had never heard the Ten Commandments before. They



eagerly inquired where such words came from. They may well be surprised, for they never were acquainted with any system aside from those of the superstitious brahmin and Hindú. I never before realized how directly the commandments aim at the complete destruction of heathenism. When I entered upon the explanation of the first and second commandments, forbidding the worship of idols in every form, they exclaimed, "*good, good.*" The Nogás do not worship idols, but make offerings to evil spirits, of which they have a most superstitious fear. The like scene was acted over when I came to the eighth command, prohibiting theft. This crime is considered by them a capital offence, and punished accordingly. The disallowing of adultery was heard with a sneer. How truly has the apostle described the heathen in the first chapter of Romans!

After we had gone through the commandments, I entered into a fuller explanation of them, dwelling particularly upon the folly of idol worship; and I believe I never before was able to make myself so well understood on religious subjects, since I have been in the country. I find them extremely ignorant. They have no priests, no houses of worship, and no favorite creed. The brahmins have tried to rivet the fetters of their superstition upon them, but almost in vain. If they will receive books, and allow their children to be gathered into schools and instructed in the Christian religion, the brahmins will be able to do very little, and the gospel will work its way into the very midst of their country. A successful beginning here, will open the door to twenty-one other dependent villages, near at hand, where the same dialect is spoken.

18. Early this morning Burá Kumbou sent for my interpreter, and inquired if I was in want of provisions. By his attention I am supplied with many necessaries. I receive the kind feeling manifested by this people, as a favorable indication from the hand of God, and an encouragement to go forward.

19. This afternoon, received an express from Jaipur, giving information that there was supposed to be a large Burman and Singpho force advancing, and already within three days of Jaipur; that the sipahis had slept on their muskets for three nights, and many affrighted people were running

away. What course to pursue, I know not. If I leave now, I shall defeat, in a great degree, the object of my tour.

Having pretty good information that no Burman force is so near, and hoping that it will prove to be a false report, I have concluded to make arrangements for obtaining daily news from Jaipur, and remain until the reports are confirmed. It is one of my sorest trials, to leave my defenceless family alone in a country like this, where war is liable to break out every day.

Completed the first revision of the Catechism in Nogá this evening, having had the assistance of several of the heads of the people.

#### *Funereal rites—Condition of females.*

24. Received letters from my family to-day, informing me that little dependence is to be put upon the reports of war, and that probably there is no necessity for my immediate return.

This has been a great day among the Nogás. It was the completion of the sixth month after the death of a wife of one of their chiefs. Their custom is to allow the corpse to remain six months in the house; at the expiration of which time the ceremonies I have this day witnessed must be performed. In the morning two large buffaloes, several hogs, and a great number of fowls were killed for the occasion. A kind of intoxicating drink, called modh, which I am sorry to say they have learned to distil in large quantities, from rice, was drank. About noon, numbers of Nogás from the neighboring villages, dressed in a most fanciful manner and equipped for battle, arrived. After beating several gongs of different sizes, so arranged as to form a sort of harmony, with the music of drums they marched to the house where the decaying corpse lay, each man bearing a shield, a spear, and a dá. They then commenced singing and dancing, with such a regularity of step and voice, as perfectly surprised me. They sang in the A'bor tongue, and my interpreter informed me that all their songs are borrowed from the A'hors, with whom they hold daily intercourse. I was allowed to attend, in company with two of the chiefs, who interpreted to me the song, the substance of which is as follows:

"What divinity has taken away our friend? Who are you? Where do you live? in heaven, or on the earth, or under the earth? Who are you? Show yourself. If we had known of

your coming we would have speared you." The above was first pronounced by the chorister. The whole company then answered it by exclaiming, "Yes," at the same time waving their huge glittering spears toward heaven, in defiance of the evil spirit who was supposed to have occasioned the death. The chorister continues, "We would have cut you in pieces and eaten your flesh." "Yes," respond the warriors, brandishing their *dás*, as if impatient for the battle. "If you had apprised us of your coming, and asked our permission, we would have revered you; but you have secretly taken one of us, and now we will curse you." "Yes," respond the warriors. This is the substance of what they sang, though varied, and repeated many times.

25. The noise of music and dancing continued nearly all the night. During the greater part of this day, the ceremonies of yesterday were repeated. At the setting of the sun a large company of young women came around the corpse, and completely covered it with leaves and flowers, after which it was carried to a small hill adjacent, and burned, amid the festivities of the people. Thus closed this painful scene.

Considerable respect appears to be paid to the female sex. In this particular there is a striking contrast between the *Nogás* and the *A'sámese*. The *A'sámese* women are the most idle, worthless set of beings I ever saw. On the contrary, the *Nogá* women are proverbial for their industrious and laborious habits. This remarkable difference in favor of the *Nogá* women, is doubtless to be imputed to the anarchical state of the country, or rather to the number of independent chiefs, who, formerly, for the slightest offence, were disposed to wage war, and the worst of all wars, that which is covert and unsuspected. This made it necessary for the men to be always ready for an assault, and hence the custom that the women should cultivate the fields—the men prepare for, and fight in battle.

#### *Conversation with Burá Kumbou—Return to Jaipur.*

26. Took my interpreter and the Catechism which I had just completed in *Nogá*, and called on *Burá Kumbou*. I found him reclining on his cot, which he has seldom left of late on account of his extreme age. He received me kindly, and after passing the usual civilities of the country, I entered into

familiar conversation upon religion. I reminded him of his great age, and of the certainty that he would soon die, and asked him if he knew that there is a heaven and a hell. He replied that there is a heaven where all men and kings go, and to which he should go, but all men of common rank would remain upon the earth. I asked again, Do you not sometimes think about dying, and inquire where you will go, and what will become of you? He replied, "I know that I shall go and meet my ancestors in heaven." How do you know? I asked. "By dreams," said he. "In my sleep it has been often told me." But by what rule do you distinguish between dreams that are communications of the divine will, and those that are not, since you know that many dreams are absurd? If you could read that great book, which God has given to guide all men, if you believed it and obeyed it, you would be very happy at the thought of dying; and I have come up into your mountains for no other purpose than to teach it to your people. As he appeared to be interested, and rather astonished at such ideas, (which doubtless were new to him,) I drew from my pocket the Catechism, and read it through, often asking him if he understood it. He replied "Yes," and said that God gave those words, for they were all true and great as God. I then told him that I expected to go in a few days to *Sadiyá*, to print this and other *Nogá* books, that he and his people might no longer be destitute of the means of becoming a wise and good people; and that when I returned to visit them, I should bring them *Nogá* books, but I was afraid his people would have no mind to learn to read them. He replied that it was his wish to have his people learn to read them. I then told him that I knew of many good people in America who wished to do them good; and that some of their friends in this country had put into my hands money to support them in school for a whole year. This appeared to affect the people who were present, very much; and the old chieftain turning to them said, "If any of you will accompany the *sáhib* to Jaipur and learn to read, I will support you." After some consultation with each other, he told me that he knew not what they could do on the subject, but they would consult and let me know the next day. I returned much pleased with the visit, as the conversa-



tion was in the presence of a large number of their influential men, some of whom had been disposed to receive me rather coldly.

This evening received letters from my dear family and C. A. Bruce, Esq., expressing fears that there may be truth in the existing rumors of war. It will therefore be my duty to hasten homeward as fast as possible. These reports will also prevent my getting any children for the school.

27. Sunday. Having informed the people that I must leave early on the next morning, nearly all the villagers came to visit me, and requested me to read to them once more the books I had prepared. I very gladly availed myself of the opportunity, to explain again to them the fundamental truths of Christianity. So eager were some of them to hear, that they remained until nearly midnight, when I dismissed them. All I can do now for them, is to commend them to God, that they may be kept from every false system, until the pure and peaceful influences of the gospel, now for the first time explained to them, shall have sway, and their hearts be melted and subdued to the reign of the Prince of peace.

29. Reached Jaipur about noon. Found my family in the enjoyment of usual blessings, though the inhabitants of the place were in a state of great excitement. We had but just seated ourselves at dinner, when several persons came rushing into the house, half breathless from fatigue and fright, saying that the Khamtis and Singphos had attacked Sadiyá, and that another party of the enemy intended to attack us at Jaipur, and drive every white man from the country. This report we were unwillingly inclined to believe; and as we had no stockade, or means of defence aside from a detachment of forty sipahis, we felt that our situation was peculiarly dangerous.

From later communications we learn that the station had been mercifully preserved from the apprehended attack, and that the missionaries were still engaged in their work. (See p. 279.)

At the close of the preceding extracts, Mr. Bronson suggests several considerations in favor of a vigorous prosecution of the mission to the Nogás, such as, 1st, their present freedom from idolatry, in connection with the efforts of brahmins to introduce the brahminic faith,—2d, their attachment to their own language, and

disposition to receive instruction in that and no other—the brahmins wishing to introduce *their* language and *their* books,—3d, the salubrity of their climate, and 4th, their relation to the missions in Burmah, and particularly, their proximity to the Hukung valley, “crowded with Singphos and Khamtis.”

---

### France.

It was stated in our last report of the French mission, that Mr. Willard had been authorized to return to this country on account of Mrs. W's impaired health. We are gratified to learn that subsequently the symptoms of her disease were so far abated as to encourage Mr. W. to defer his return for the present, and try the benefit of a few short excursions. The following notices of the mission are from a letter of July 27, including a report communicated to Mr. W. by one of the native preachers stationed in the *département de l'Aisne*.

#### LETTER OF MR. WILLARD.

##### *Visits to stations—Baptisms—Church constituted.*

I accompanied M. Dusart to Bertry on the 6th inst. He thought we might accomplish more by going together, as we might assist each other in arranging some rather difficult affairs. It was also the *fête* of Bertry, and the brethren would be unoccupied by labor. We accomplished most which we wished to accomplish. I saw our br. Demoulin, of St. Waast, and had a long and interesting conversation with him. On Monday there was a church meeting, when br. Pruvots and his wife became members of the church, and a member for a long time suspended was restored. I did not preach at Bertry; my visit had quite another object. The little chapel was full to overflowing on Sunday.

After making divers visits during the week, M. Dusart went on Saturday to St. Waast, by the village of Vielly. On Sunday (14th July) he had a numerous meeting, baptized three persons, constituted a church of seven members, and broke bread to sixteen persons. Two of the persons baptized are members of the little church of St. Waast, the other of the Bertry church.

On the 19th I started for Lannoy, according to previous arrangement with M. Thieffry, to pass the third Sunday with him. As the weather was fine, Mrs. Willard accompanied me. We

arrived without accident, but much fatigued, and were kindly received at the house of his brother, where we had all necessary attentions. We found br. T. and his wife sick with intermittent fever. His children were also sick.

On Sunday, I read two discourses, br. Thieffry not being able even to go to chapel more than once. The assembly consisted of about sixty persons, counting children; and I was assured that they understood me very well. I of course could desire no more. The religious state of the brethren is rather pleasing. At Roubaix, a town three-fourths of an hour from Lannoy, a member of the Lannoy church seems to be exerting a good influence.

---

LETTER OF M. MOUTEL TO MR. WIL-  
LARD.

My arrival here has made a great noise. The mayor of Theuailles, an intimate friend of the curé, made inquiries about us wherever he could, and especially of the proprietor of our house. He said he was charged by the *sous-préfet* to make these inquiries; a thing which nobody believes, since I am not upon his commune; so that I was daily expecting a summons to go to Vervins; and in fine, on the 10th inst. (July,) the *brigadier des gens d'armes* and the *commissaire de police* came to our house, to inform themselves about us; and they begged me to go to the house of the *procureur du roi*. I was accused of going about the villages and selling bad Protestant books, forbidden by the law. I took my papers, a bible, and a new testament, and set off for Vervins. The *procureur du roi* repeated to me the accusation. I spoke very respectfully to him, assuring him that it was a calumny. Then I showed him my papers, among which were several good certificates. He examined them, as also my books, then said to the *brigadier des gens d'armes*, "You will make your report to *Mons. le sous-préfet*, that Mr. Moutel is perfectly regular." After that, he asked me if I knew Mr. Colany, pastor at Lemé. I replied, that I knew him some twenty years ago. That seemed to please him, for he repeated again to the *brigadier*, "You will say that Monsieur is perfectly regular." He requested me to leave the bible and the testament with him a few days, which I did very willingly. He sent them to me some days ago by a *gendarme*, well wrapped up in a hand-

kerchief. On Saturday the *commissaire de police* was passing near our house, and came very obligingly to wish us good morning, as though we were his friends. I had talked much with him on the road to Vervins.

I am on excellent terms with a neighbor of ours, a rich proprietor, who lives on his income. He visits us sometimes twice a day. He comes every Sunday to our afternoon meeting, and I have visited with him at Theuailles. He is an old man of seventy-two years, who does not wish to change his religion, but to attend on my preaching. Many of his friends have reproached him, but he makes no account of it. "I will go to Mr. Moutel's," says he, "they are good folks; they talk about the gospel, the good God, and Jesus Christ. I will go to hear them." A *Monsieur* of Vervins, who likes Protestants, came on Saturday to salute me. The neighbor was there, and as they were acquainted with each other, he said to him, "The curé of Theuailles will come to see you shortly." "Let him come," replied the neighbor, "I am not afraid of him. I will tell him that even though it should be necessary to be at odds with him all my life, I will go to see Mr. Moutel. I esteem him, he explains the gospel to us so well," &c. &c.

Several persons of Vervins, Theuailles, and a number of the neighboring villages, are waiting for us to be authorized, in order to attend on my preaching. I have visited some of them, who appear to be very well disposed. They are very ignorant, without doubt, but there is every thing to hope. If one may judge from appearances, there is a great harvest to gather in. I have already a good reputation. All those who have had some intercourse with us appear to love us. One of our neighbors had said, before our arrival, that he should play off some tricks upon us. He labors habitually in the woods. He did not know what evil to say of us. But at present he is much changed; he comes often to our house, and lately the workmen in the woods made some inquiry about us; he told them that he was often at our house, that we were very good folks, very obliging, that he esteemed us highly. "Ah ha!" said the workmen, "he is almost a Protestant." "No," said he, "but they are good folks, and the man is so well educated, so mild, it is impossible not to love him," &c.

Our rich neighbor, who does nothing but walk about, does not fail to praise



us every where. All these advantages, united with the blessing of the Lord, insure us great success. Let us all unite to pray, my dear brother, to our good God, that he may pour out his blessing upon the labors of his feeble servant.

Br. Froment and I have been to visit Mr. Mercat, pastor at *Landousie-la-ville*, to see if he would assist us in obtaining an authorization to hold meetings at our house. He received us very well, told us that he desired the triumph of the gospel, that he had a good understanding with the Baptists, &c. He sent us to Mr. Colany, who is president of the consistory. We went to Mr. Colany's last Thursday, (11th inst.) We met him a league from home, spoke to him upon the subject of our journey, which was, to know if he would interest himself to procure for us an authorization to hold worship at my house. He seemed pretty well disposed, and told us that the committee of *arrondissement* would meet on Tuesday, (16th inst.,) that he was a member of that committee, and that then he would attend to us, &c.; that we had only to go and notify Mr. Mercat to repair to Vervins on Tuesday, and to go thither also ourselves, and we would have an understanding together.

Tuesday, 16th. I resume my letter of yesterday. Br. Froment arrived at near 10 o'clock, A. M. We went to Vervins; found Messrs Colany and Mercat; they went to the meeting of the committee and waited. When they came back they were entirely discouraged. The competent persons were not there; the mayor and *procureur du roi* were absent. They saw that the gentlemen present turned to the side of the clergy, so that they said nothing about the authorization. They advised us to await a more favorable moment, and in the mean time to meet in companies of twenty. I was much afflicted, for there is an appearance that the number would surpass that, could they but assemble. Last Sunday I had more than twenty with my family; but I am told that the members of my family are not comprehended. I must, however, be resigned, while waiting for the Lord to give us more liberty.

Mr. Willard remarks on the above,

M. Moutel speaks of many circumstances which are not a little encouraging, but we must probably make some allowances. He will probably find a little later that novelty had much

to do in influencing the conduct of those who appear so well. There are few of our agents who are not carried away by appearances of this kind. Yet there is evidently there a fine field, for this country, and the feelings and dispositions of the people are much more favorable than in this *département*. He has also a judicious and persevering colleague in M. Froment. Together they will labor more effectually, will comfort and encourage each other, and with the divine blessing, I hope, will do something worthy.

---

### Greece.

EXTRACTS FROM A LETTER OF MR. LOVE, DATED PATRAS, JUNE 8, 1839.

#### *Distribution of Scriptures and Tracts.*

The 16th of April we recommenced distributing scriptures and tracts. Distributed, to the 15th of May, 998 volumes of scripture, and 118,215 pages of tracts. In the same time I tried to recommend the religion of Jesus to about five hundred of my fellow-men. Truth, in many instances, was listened to with much apparent interest, and they have taken the word of God, many days distant to their dark dwellings, to search if these things be so.

A violent attack was made against the truth a little more than three weeks ago; and the enemy succeeded in destroying a few volumes of the word of God and some tracts. Report says that a certain priest in town bought the books, in order to destroy them. The thing, without doubt, commenced at Constantinople, in the late fulminations of the patriarch, re-ordering the scriptures every where to be burned. But blessed be God, that he permits us to see the verification of the promise, "No weapon formed against Zion shall prosper." The indignation of the people burns against the unhallowed deed; and the priests who were the prime movers of the thing, are endeavoring now, by falsehood, to escape the imputation of the act. I have not time this morning to give a history of the whole transaction—the beginning of the excitement, the secret means that were brought into requisition to carry it on, the base fellows employed to be the actors in the scenes, and how gloriously our heavenly Father has turned all these things against their own cause, what eagerness for

the scriptures, what sympathy for the truth it has produced, and in some cases at least, what searching of scripture. I have enjoyed of late some most blessed privileges in this dark land, of presenting a crucified Jesus and a gloriously exalted Mediator, as the *Way*, the *Truth*, and the *Life*, for the perishing sinner.

In respect to the excitement, I will only say, that it arose to such a height with a *few*, before it was *generally* known, that a little ragged boy was induced, by hire or otherwise, to try his skill with a stone at one of our windows. He was at a considerable distance from the house, and when he saw what mischief he had done, (which I do not think he really intended to do,) he made off with all possible haste. From this moment the excitement began rapidly to decline. There was from the first, nothing like collection or noise about our house. It gave us an opportunity, however, to see how soon would they destroy us, if God was not for us. Ah! there is no place for faith for the missionary but in God. Things, whether prosperous or adverse to him, should be *alike* regarded, in themselves considered.

I distributed a few days after the excitement, sufficiently to show my disregard of threats, (which I heard of indirectly,) and then ceased for a time, that there might be nothing to quench the righteous indignation of the people. The scriptures seem to be more eagerly sought after than ever. The pressure of other duties, however, (for the physical powers of one are adequate only for the labors of our recent distribution,) and our limited supply of tracts, have not allowed me to resume the labor, except for the supply of destitute schools. In the mean time, except when interrupted by visitors, I give my attention to preparations for the press. As soon as we receive remittances we design to print the Memoir of Mary Lothrop, and a new edition of the Decalogue.

Mr. Calhoun, agent of the American Bible Society, has returned from Egypt for Smyrna *via* Piræus, which gave Mr. Pasco an opportunity of conversing with him at length relative to affairs of the mission. Mr. Calhoun seems to have fixed on the same principles of distribution which we had adopted. *He has given us the power to order, on his account, as many scriptures as we need, and whenever we need them.*

The following interesting particulars relative to the distribution of scriptures in the Albanian language, are from a copy of Mr. Love's report to Mr. Calhoun, which has been kindly forwarded to us by Mr. L. Referring to the Albanian New Testament, which had been prepared by the Rev. Mr. Lowndes, of Corfu, and printed in parallel columns with the Modern Greek version, in an edition of 750 copies, at the expense of the British and Foreign Bible Society, Mr. Love says,

We have ventured to write the Rev. Mr. Lowndes, of Corfu, for fifty of his Albanian Testaments. There are a number of villages in the Peloponnese, in this vicinity, where the language is Albanian, and the people understand little other. In many cases they know something of the simple reading of Greek, so that I observe the Albanian Testament, with the Greek character, is in a short time read freely. We have distributed a few copies obtained from Corfu last year. One copy was for a priest of an Albanian village. A man who seemed to have some authority in the place, and who solicited the book, assured me that it should be read in the church, instead of the Greek now used, which nobody understood.

\*\*\*\* You have doubtless heard that scriptures have been destroyed in Albania, and perhaps have seen the remarks in the *'Athuná* on the subject. The facts, so far as we have been able to learn, are as follows:

About a year and a half ago, when I visited Joannina, the capital of Albania, I found considerable dissatisfaction on the part of the people towards their archbishop. It was said, that of the large yearly appropriations made by the brothers Zooimades, for schools and other purposes at Joannina, no inconsiderable portion of it, through the management of the archbishop, was feloniously retained by him and his, through whose hands it passed before reaching the object for which it was designed. This disaffection, we learn, increased until within some months past, when the people arose and drove the bishop from his place, to seek shelter among the monasteries of *'Αγιον Όρος*. The consequence was, that a new bishop was sent them fresh from Constantinople.

Soon after his arrival he began to preach in his cathedral and to denounce the translated scriptures. The people were called upon to make an immediate conflagration of as many



such heretical books as they had in their possession. But the people did not seem to wish to part with their books thus. They did not see so much evil in the word of God in a language they could understand. The bishop, finding them slow to obey, went up first to the monastery of the prophet Elias in Zitsa, about four hours to the north-west of Joannina, and there collected books of *all kinds*, of recent date, books of *science* not excepted, and burned them. After this he went to the monastery of *Γεγομερχ*, about twelve hours distant from Joannina, and nearly opposite to Corfu, where he again collected and burned, as before. From this he went into the Politeia of *Zaγού*, in order to continue the devasta-

tion. But the people in that vicinity would not receive him, and he was compelled to go away without destroying a book.

The Politeia of *Zaγού* is northerly from Joannina, and from five to twelve hours distant. It is situated among the ridges and in the valleys of the Pindus, and embraces forty-five villages, with a population, it is said, of forty thousand souls. They are Greek. From those villages the people have solicited many of our scriptures and tracts, and they continue to do so.

We have not heard that the bishop has been able to burn, except at the places above mentioned. It has affected the distribution, however, somewhat, in those parts.

## Miscellany.

### Great Britain.

#### TESTIMONY TO THE SUCCESS OF MISSIONS.

In 1835 the British Parliament appointed a committee of fifteen "to consider what measures ought to be adopted with regard to the native inhabitants of countries where British settlements are made, and to the neighboring tribes, in order to secure to them the due observance of justice, and the protection of their rights; to promote the spread of civilization among them, and to lead to the peaceful and voluntary reception of the Christian religion." A volume of the testimony given before this committee has been published in England, and we are enabled to lay before the readers of the Magazine extracts from it, in the present number. It has been supposed, by some, that civilization must precede Christianity, among the heathen, before they can be made to imbibe the spirit of the gospel, and to become partakers of its benefits,—that the arts of civilized life are the proper agents to be employed to elevate the savage character. In accordance with this supposition, endeavors have been made to enlighten and improve the condition of many tribes; with how much success, will appear by the testimony of Mr. Beecham, Secretary of the Wesleyan Missionary Society, which is given below. The figures before the paragraphs denote the number and order of the questions put to the witnesses, by gentlemen of the committee whose names are connected with them.

#### *Christianity a prerequisite to civilization.*

4385. Mr. Lushington to Mr. Beecham. —The Committee will be glad to hear your sentiments upon this question.

My attention has been long directed to this subject, and the firm conviction of my mind that Christianity must precede civilization, is the result of the inquiries and observations which I have made. So far has my experience been from proving that civilization is necessary to prepare barbarous nations for the reception of the gospel, that it has led me to the conclusion that the only effectual way to civilize them is first to evangelize them. I regard Christianity as the parent of civilization, and am persuaded that true civilization cannot be produced without it; I say *true* civilization, because I am aware that a certain kind of civilization may exist unconnected with Christianity. I have heard reference made to ancient Greece and Rome, for the purpose of showing that there may be civilization without Christianity; but if all true civilization includes the humanities of life, then I must conclude that those celebrated nations had not attained to it. When I look, for instance, at the theatres of Rome, and witness the gladiatorial shows and fights of men with wild beasts, which were there exhibited, and recollect that such spectacles of cruelty constituted the *amusements* of the Roman public; and when I, moreover, remember that in Rome there were no hospitals, no dispensaries, no almshouses, no asylums for the deaf and dumb and blind, in short, none of those humane and charitable institutions which adorn our own Christian land, I cannot conclude that the civilization of the classic heathen was anything better than a splendid barbarism; and whatever may be advanced in its praise, I must still, notwithstanding, hold that true civilization, the only kind of civilization that the Christian philanthropist can be supposed anxious to promote, cannot be originated but by means of Christianity.

4386. Mr. Gladstone.—You are distinctly of opinion that the communication of Christianity must precede an attempt to convey civilization through the understanding of man merely? Certainly.

4387. Mr. Lushington. Will you give the reasons why you think the plan of civilization cannot succeed?

I would assign two reasons. In the first place, the want of a suitable agency would alone go far to secure its failure. The mere civilizing plan does not, in my opinion, furnish motives powerful enough to induce men to give up the comforts of Christian and civilized society, and dwell among barbarians, merely to teach them civilization. There is nothing, as I think, but the love of the souls of the heathen that will prove a motive powerful enough to induce individuals to make such sacrifices, and risk even life too. Men may be found who are ready to lay down their lives upon the missionary altar, but I think you would not find any considerable number of persons who are prepared to sacrifice their lives merely to civilize the heathen.

4388.—*Mr. Gladstone.*—Would you not also extend that observation, that there are no adequate motives to the persons that are to be instructed?

Yes; but before I advert to that topic, I would observe, that we have one case in our own experience as a missionary society, which illustrates the principle I have last laid down. I am not aware that our society has ever engaged in more than one attempt to civilize the heathen, in order to prepare them for the reception of the gospel: about forty years since, an attempt of that kind was made by Dr. Coke, the founder of our missions. He was induced to form a plan for the purpose of introducing civilization among the Foulahs, of Western Africa. A number of well-disposed artisans of various descriptions were engaged to go and settle among the Foulahs, and it was calculated that, after some progress had been made in civilization, missionaries might then be sent to preach the gospel to those whom civilization should have thus prepared. This undertaking made considerable stir at the time. It was patronized by Mr. Wilberforce and other leading men of the day, and great expectations were excited respecting its success. However, it failed entirely, and it failed for this very reason, that the agents who were engaged to carry the scheme into execution did not find sufficient motives to induce them to persevere. They reached Sierra Leone, and there their courage failed them. The motives which had influenced them to embark in the undertaking, were not powerful enough to impel them to advance into the interior of the country, and settle among the Foulahs for the purpose of merely civilizing them.

4389.—*Mr. Holland.*—Were the whole of these men mechanics, or people in that class of life?

They were all mechanics.—My statement of the second reason that I have to assign why the plan of beginning with civilization does not succeed, will furnish an answer to the question which I only briefly noticed in passing. I do not think that civilization possesses attractions, or furnishes motives powerful enough to induce savages to forsake their course of life for its sake. Civilized life is too tame, too insipid, to charm the roving barbarian, and his superstitions are generally found opposed to any change in his accustomed course of life. You must bring the higher motives of the gospel to bear upon his mind, he must be made to feel the great and important truths of religion, before he will discover anything desirable in the quietness and sobriety of civilized life, or will dare to break through his superstitions in order to pursue it. I believe that the charm of the superstitions of the heathen would alone, in many in-

stances, be powerful enough to prevent them from forsaking the customs of their ancestors merely for the sake of civilization. It is only when the truths of the gospel produce their powerful effect upon the minds of the heathen, and arouse them to a consideration of their higher destinies; it is only when they are brought under the influence of a belief in the true religion, that they will dare to break through the bondage of their superstitions, and forsake their paternal customs, which are generally bound up with the superstitions themselves.

I may be permitted to furnish an illustration or two of the principle which I am now maintaining, namely, that civilization does not furnish motives sufficiently powerful to induce the heathen to renounce their former course of life. The first of the cases to which I shall refer, is derived from the experience of our society among the Chippeway Indians in Upper Canada. I think I stated to the Committee the other day, that I am personally acquainted with a chief of that nation; his Indian name is Kahkewaquaonaby, signifying Sacred Feathers, he being one of the Eagle tribe: his Christian name is Peter Jones. His father was a white man; but he was brought up with his Indian mother in the woods, and therefore, as it respects his views and feelings, he may be regarded as a thorough Indian. I have conversed with him frequently on this subject. I was aware that the governor of Upper Canada had made many attempts to induce the Indians to renounce their wandering life, and I wished to ascertain from the chief himself what were his views of the endeavors made by the governor in their behalf, and how it was that they failed. He said the fact was simply this, that the offers of the governor had no charms for them; they could see nothing in civilized life sufficiently attractive to induce them to give up their former mode of living for the sake of it. He told me that they gave the governor credit for very kind and benevolent intentions; yet in answer to all his applications, while they thanked him for his kind intentions, they uniformly told him that they preferred their own mode of living to that followed by Europeans. This again was the case with the Indians who are situated in the neighborhood of the river St. Clair. The governor made several attempts to induce them also to renounce their wandering habits, and devote themselves to civilized pursuits; but they also refused, arguing in the following strain: 'Who knows but that the Mundeos (gods) would be angry with us for abandoning our own ways?' and concluded by saying, 'We wish our great father the governor to be informed that we feel thankful to him for his good-will towards us, but cannot accept of his kind offers.' It is true, that after some time one of the tribes so far acceded to the governor's proposals, as to consent that he should build them some houses. He built a small number for their use; but it was altogether a fruitless experiment. The Indians only occupied them occasionally, as they used their own huts, without any reference to the comforts or pursuits of civilized life. I have here a letter from the chief himself in his own handwriting, in which he says, in reference to the attempts that had thus been made to promote civilization without Christianity, 'I have heard of no instance in this part of the country, where the plan of first civilizing the heathen Indians ever succeeded.' Such is the conclusion of the chief himself.

4390. Has your society since endeavored to



introduce Christianity among the tribes to which you have referred as instances where the mere civilizing process had failed?

Yes. To begin again with the Foulahs: although Dr. Coke was not able to find men who were willing to give up the comforts of civilized life in order to teach them civilization, we easily found men who would leave their native country, and go into the interior of Africa, and settle among them, for the purpose of teaching them the gospel. We commenced a mission amongst this people about two or three years since. I am happy to say that the mission is of the most hopeful character; the Foulahs listen to the gospel, and several of them have already given proof, by a change in their tempers and their lives, that they have experienced its saving efficacy.\*

In regard to the Chippeway Indians, I have to state that they are comprehended in our missionary plans, and that the success of our exertions among them has been very great. The chief to whom I have made reference, was the first convert to Christianity.

He heard our missionaries preach on a visit they had made to the Grand River, which led to a change in his religious views, and this was followed by a corresponding alteration in his character and pursuits. Since that time our endeavors have been attended with such success, that we have now ten very prosperous missions among the Chippeways and Mohawks, and other Indians. We have several native preachers among them. This same chief has now for some years been a preacher, and is engaged in translating the Scriptures into the Chippeway language. He has, I believe, completed the greater part of the New Testament, which has been printed.

The last of the Indian nations that we have formed, is at the river St. Clair; and our success there has already been considerable. The missionary had more than ordinary difficulties to contend with; and he found it necessary, in order to gain access to them, to travel with them. He went out with them on their hunting expeditions, that he might have an opportunity after the chase to speak to them on the subject of Christianity; and his endeavors among them have succeeded to a great extent. A very considerable number of that body of Indians have now embraced Christianity, and have become a decidedly changed people.

4396. Do you find that the plan of beginning with the gospel generally succeeds?

Yes, not only with the aborigines of America, but also among the degraded negroes of the West Indies, as well as the remains of the Charib race, which formerly peopled those colonies; among various tribes and nations of West and Southern Africa; among the Hindús of India, the Búdhists of Ceylon, the savage cannibals of New Zealand, and the other Islanders of the South Sea. In the Friendly Islands, the results of our missionary operations are very remarkable. It is scarcely ten years since we commenced our missions in that part of the world; and the ancient idolatry of the people has been already, to a very great extent, abolished. In the whole of the Habai groupe, there is not a single idolater remaining, and about 8,000 of the inhabitants of Habai, Vavou and

Tonga, have become communicants; while many hundreds of them are so far advanced in Christian knowledge, that they are now engaged in assisting the missionaries to preach the gospel, or in other ways teaching their countrymen.

*Civilization the invariable result of Christianity.*

4397. You have given evidence to show that Christianity must precede civilization; does your experience equally show that wherever Christianity is introduced, civilization invariably follows?

Yes; our missions among the Indians of Upper Canada furnish striking proofs of that. I have already stated that the Chippeway Indians rejected the offers which the government made to induce them to renounce their roving course of life; I have also shown that they embraced the gospel when it was afterwards preached to them; and I have now to offer evidence that they then devoted themselves to the pursuits of civilized life. No sooner were Kahkewaquaonaby and several of his people converted to the Christian faith, than they applied to the governor for that very aid which they had previously rejected: this was afforded, and they settled on the river Credit. But I prefer to state the case in the words of the chief himself. I will deliver in this letter, which I received from him in answer to several questions that I had submitted to him, embracing the topics which are now the subject of your inquiry.

[The same was delivered in and read as follows:]

Extract from a letter addressed to the Rev. John Beecham, by the Chippeway Indian Chief Kahkewaquaonaby, otherwise Peter Jones; dated Credit Mission, Upper Canada, 16th February, 1836.

"I will now answer your questions in order: Question.—Whether the Chippeways, on embracing the gospel, did not immediately begin to apply themselves to civilized pursuits?

Answer.—This has uniformly been the case with all the tribes which have embraced the gospel. Immediately on their conversion they have applied to the governor and missionaries for assistance to enable them to settle down in villages, and attend to the things that make for their present happiness, as well as their spiritual welfare. Their language is, 'Give us missionaries, to tell us all about the words of the Great Spirit; give us schools, that our children may be taught to read the bible; give us oxen to work with, and men to show us how to work our farms,' &c.

Question.—Whether the Christian Chippeways have not made considerable advancement in civilization?

Answer.—The improvements the Christian Indians have made, have been the astonishment of all who knew them in their pagan state. The change for the better has not only extended in their hearts, views and feelings, but also in their personal appearance, and in their domestic and social condition. Formerly they were in a wandering state, living in wigwams, and depending on the chase for subsistence. The Christian Chippeways are settled at the following places, viz., River Credit, Grape Island, Rice Lake, Mud Lake, Lake Simcoe, Cold Water, Muncy Town, River St. Clair (Wawanosh's tribe), and Sahgeeng. At each of these

\* The communicants, upwards of two hundred in number, on Macarthy's Island itself, the head of this mission, are principally 'Libertated Africans,' of various tribes and nations.

places they have made more or less progress in civilization, according to the advantages they enjoyed.

The River Credit mission being the oldest station among the Chippeways, I will give you an account of their present temporal condition. About ten years ago this people had no houses, no fields, no horses, no cattle, no pigs, and no poultry. Each person could carry all he possessed, on his back, without being much burdened. They are now occupying about forty comfortable houses, most of which are built of hewn logs, and a few of frame. They are generally one and a half story high, and about twenty-four feet long and eighteen feet wide, with stone or brick chimnies; two or three rooms in each house. Their furniture consists of tables, chairs, bedsteads, straw mattresses, a few feather beds, window curtains, boxes and trunks for their wearing apparel, small shelves fastened against the wall for their books, closets for their cooking utensils, cupboards for their plates, cups, saucers, knives and forks. Some have clocks and watches. They have no carpets, but a few have mats laid on their floors. This tribe owns a saw-mill, a workshop, a blacksmith's shop, and a warehouse, the property of the whole community. They have about 200 acres of land under cultivation, on which they grow wheat, Indian corn or maize, oats, peas, potatoes, pumpkins, and squashes. In their gardens they raise beans, melons, cabbages, onions, &c. A few have planted fruit-trees in their gardens, such as apple-trees, cherry-trees, pear-trees, currant and gooseberry-bushes: all these thrive well here when properly cultivated. They have a number of oxen, cows, horses, pigs, poultry, dogs, and cats; a few barns and stables; a few waggons and sleighs; also, all sorts of farming implements. "I guess," as the Yankees say, it would require an Indian as strong as Samson to carry all his goods and chattels on his back now. The clothing for the men consists of a frock coat, made of English cloth or blanket, with a scarlet belt tied round the waist; calico shirts, waistcoats, pantaloons, boots and shoes, (but in winter they generally wear moccasins, made of dressed deer skins,) socks, hats, &c. They have all to a man abolished the practice of going bareheaded and the wearing of leggings, as used to be the case, but at many of the new stations they still wear leggings. The females wear short gowns, mantles of cloth or blanket thrown over their shoulders, cloth petticoats, leggings, shoes or moccasins, stockings, broad-brimmed round hats; but many go without any thing on their head. Their hair hangs behind, tied with a ribbon just at the back of their necks. The more civilized part of the women wear cloaks, instead of the blankets, and have a shawl round their necks and shoulders, exactly like the English ladies. The Indian women at this mission have left off the practice of wearing ear-bobs, nose-jewels, and painting their faces.

*Question.*—Has not the condition of your women been generally improved?

*Answer.*—The gospel has of a truth proved to be the savor of life unto life among our poor, degraded women. In their heathen state they were looked upon by the men as inferior beings, and were treated as such. The women were doomed to do all the drudgeries of life, such as making of the wigwag; the carrying the materials for the wigwags in their wanderings; the bringing in of the deer and bear, killed by the men; dressing the skin; cooking, and making

their clothing; taking care of the children; providing fire-wood and making the fires; planting the Indian corn, &c. I rejoice to say, since the introduction of Christianity among us, nearly all these heavy burdens have been removed from the backs of our afflicted women. The men now see that the women were not taken from the feet, to be trodden upon, but that they were taken from the side of man, that he might love her as his own body, and hold her fast close to his side. The men now make the houses, plant the fields, provide fuel and provisions for the house. They sew and make garments for themselves and families, cook, wash their clothing and dishes. The females eat with the men at the same table. You will be glad to hear that they are not insensible to the great things the gospel has done for them. I have often heard them expressing their thanks to the Great Spirit for sending them missionaries to tell them the words of eternal life, which have proved to be the means of delivering them from a state of misery and degradation."

4398. Have you any other proofs to the same effect?

Yes; I have several other proofs, derived from our experience among the American Indians. The same effects have been produced at our last formed mission at St. Clair, as at our oldest mission station at the River Credit. I have a letter in reply to one which I addressed to our missionary there, proposing to him questions similar to those which I submitted to the Indian chief. This letter, although of considerable length, is too interesting to abridge. The missionary points out in the first instance the former degraded state of the Indians at St. Clair; he dwells upon their opposition to the introduction of civilization among them, previous to the preaching of the gospel; and then goes on to show that no sooner did they receive Christianity, than an entire change in their character took place, and they devoted themselves successfully to civilized pursuits. With your permission, I will deliver in this letter.

[The same was delivered in and read as follows:]

Copy of a letter from the Rev. James Evans to the Rev. John Beecham, dated Mission House, River St. Clair, Upper Canada, 29th March, 1836.

"To your first query, 'What were the condition and mode of living of the St. Clair Indians, previous to their embracing Christianity; and were they all Chippeways?' I reply, They are all Chippeways; and they were all drunkards, with one exception; not drunkards in a limited sense, but the most abandoned and unblushing sots imaginable; they were never sober when they could procure any thing to intoxicate them: they were idle in the extreme, never attending to any business except hunting; the women being considered the proper persons to manage the agricultural department, which consisted of perhaps half an acre of maize or Indian corn, (seldom more,) the greater part of the produce of which was in general sold for whiskey at the spirit store or the tavern; in the vicinity of which places the greater part of their time was spent, embracing every opportunity of soliciting from the whites the means of gratifying their insatiable thirst for the "fire-water," as they call ardent spirits. Their places of abode, until about three years past, were bark wigwags; and such was their poverty and wretchedness, that could my pen draw a faithful picture, and



fully point out their extreme misery, there are few indeed in the island of comforts where you dwell, who would not charge me with exaggeration; but I assure you, that, however dark the picture may be shaded, ink would fail to give such a delineation as would come up to the truth. Nor were the women far removed from the men in vice; nay, in some respects their very sex enabled them to be more audaciously obscene. There were but few of them who were not in the constant habit of drinking to intoxication; not being generally permitted to partake with the men of the besotting draught, they would occasionally make brooms, mats, or baskets, and sell them for liquor; blankets, kettles, or even the clothing of their persons, were sacrificed at the altar of bacchanalian idolatry. In these frequent scenes of beastly intoxication, they could scarcely be supposed to escape abuses; and a squalid, sickly, puny generation are now destined to occupy the places of this once healthy, athletic, and noble race of the human species; now generally degraded below the very brute creation, at least in the vicinity of the white settlements, through that baneful curse of the western world, alcohol. Thus sinking in the slough of iniquity, the children were exposed at times to the most severe sufferings by hunger and nakedness. I have known many times a family of small children left to spend several days and nights in the wigwam alone, gathering a few sticks to warm their shivering limbs, or wandering through the bushes to obtain a few berries and roots, chewing the bark of the elm and other trees to satisfy their hunger; greedily devouring the potato peelings and other refuse thrown out by the whites; while their parents (now kind and affectionate) were rolling around some of those hot-beds of vice, those nurseries of crime, the taverns. Polygamy was a prevailing vice among these people; nor was the man bound by any obligation, sacred or moral, to support the woman any longer than his caprice might dictate; consequently it was no uncommon thing to see a woman and her children turned out to provide for themselves, because, in the man's estimation, another possessed greater charms, and thus doomed to drag out a miserable existence, unless some other Indian should request her to clean his fish, dress his venison, and plant and hoe his corn. They were the most prodigal that can be conceived: the annual payments made by the Crown as a remuneration for their lands, together with the presents, amounting to several thousand pounds sterling, were almost useless; nay, in many cases, worse than useless, by making them indulge to a greater extent in drunkenness. I have known scores of them to sell all their goods, thus obtained, in two or three days. Such was their insatiable thirst for liquor, that a quart or two would induce them to part with any thing they possessed, rather than forego the gratification of a drunken frolic. I have known the Indians to live for days on a dead horse, ox, or other animal, rather than leave the spot where they could procure whiskey. O, my dear Sir, you know little of their misery. I might fill a volume, instead of a sheet, in answer to your queries; but I have said sufficient to show that they were miserable, and I long to turn my canvass and paint a brighter scene. For a brief, comprehensive, and not by any means an exaggerated description of the Indian character while destitute of the gospel, I would refer you to Romans i. 29—31; to which awful description may be added crimes of equal magnitude in the sight of heaven, there unmentioned.

Your second query, 'Did they show any disposition to imitate the English in their civilized pursuits and modes of living, before they embraced the gospel?' might be answered at once in the negative! but a few remarks may place the subject in a clearer light. Three years ago His Britannic Majesty's representative in this province (Sir John Colborne) who has ever been much interested in the civilization and improvement of the Aborigines, caused 16 houses to be erected for their use and accommodation, together with a residence for the Indian agent, a school-house, and a mission-house, also furnishing a teacher for the school. These houses, although very comfortable, were so little prized by the Indians, that many of them were in a great measure rendered uninhabitable at the time when they embraced Christianity, the windows and doors having in several instances been completely destroyed; and but few of them were ever occupied, excepting as an occasional shelter. No furniture was found in them; the Indians choosing rather to follow their old habit of sitting on the floor and eating with their fingers around the kettle, spreading their skins, &c. on the floor as a bed. The school was so little regarded, that the teacher considered it unnecessary to attend; and during the six months preceding their embracing Christianity, he only gave 13 days' attendance, although receiving a reasonable salary during the whole period. They generally planted a little corn, but this is an old Indian custom, and cannot be considered as an imitation of the whites. In fact, I know of nothing in which they imitated the English, excepting in their vices.

Your third, and last query, 'Do the Indians who have embraced Christianity, now appear disposed to follow industrious occupations, or devote themselves to the pursuits of civilized life?' will admit of a much more pleasing reply. The first Indian at St. Clair who embraced Christianity, was one of the Metai, or conjurers; he had no corn-field, was poor in the extreme, and always drunk when he could procure liquor. He was baptized, together with his family, the 10th December, 1834. He commenced clearing his lands and splitting rails, and at the last fall reaped the reward of his labor in a plentiful crop of corn, pumpkins, turnips and potatoes, the produce of about an acre of land, cleared and fenced with his own hands. In February, 1835, the chief and several others were baptized and converted, and each appeared to vie with the other who should give the strongest proofs of industrious habits. Last summer these people mowed and stacked sixteen tons of wild hay, for the wintering of four pair of oxen, which they now possess for public use among them. They have, during the past winter, split and drawn several thousand oak rails, with which they are now about to engage in enclosing their several fields of from one to three acres, where they propose to sow some oats, peas, corn, &c., and in the fall to sow wheat thereon. They are now comfortably clothed, having made a good use of the goods received as payment and presents, which were formerly wasted in liquor. Many of the houses now present an appearance of neatness and comfort. Tables, chairs, bedsteads, bed and window-hangings, and other necessities, together with their regular family worship established in every house, morning and evening, proclaim, in language too forcible to be misunderstood, "Christianity and civilization go hand in hand;" and here Christianity is the elder sister, and I believe every where else. The school has been well attended during

the winter, averaging about thirty scholars; and as a proof that the Indians are not, as heretofore, careless in this respect, I may add that some of the families being now about four miles back in the wood, making sugar, (this being the season,) frequently come in a morning and bring the children from five to six years of age, and fetch them home again at night; so anxious are they that their children should learn. Many wonder how such a change could have taken place in so short a time: the great secret is this, God has made them new creatures. To his name be the glory! And he will do it to the heathen every where, if the gospel continues to be proclaimed. This people are regular in their attendance upon the ordinances of religion; are peaceful and happy among themselves, and will, if faithful, ere long be a wealthy and respectable collection of Indians.

I might point to other nations in Canada where Christianity has done more than at St. Clair, as it is only fifteen months since the first Indian (at that station) has become a Christian. In some of the missions, the Indians, who a few years ago were no less miserable than those of St. Clair, are engaged in useful avocations, as joiners, shoemakers, printers, blacksmiths, &c.; and there are likewise places where years of well-directed effort have failed even to civilize the Indians, nor will they succeed until the lever of the gospel shall raise them out of the mire of paganism and ignorance. Then, and not till then, will civilization become their delight."

Mr. Beecham. I might here answer a question proposed by a member of the Committee, on Monday, upon another point. I was asked, whether, since the introduction of Christianity among the Indians of Upper Canada, there had been a check given to the decrease of their population?

I believe this to be the fact. There is no diminution of numbers taking place among the Christian Indians; on the contrary, they are rather on the increase.

*Success of missionary efforts in preserving peace.*

Mr. Yate, a Church-of-England missionary to New Zealand, states—

The last seven years we have met with the kindest possible reception—received with open arms by every one—and those distant tribes with whom we were totally unacquainted, having heard from the Bay of Islands that peace had been established by us between hostile tribes in that district, very frequently sent messengers, twenty or thirty of their sons, to request us to form stations in the midst of them, primarily with the desire of our making peace between hostile tribes in their neighborhood.

1615. In what instances have the missionaries exercised their influence in making peace between contending tribes?

The first instance was the battle of Hokianga. A young man, the son of a chief, came over to the Bay of Islands, and when he arrived there, he took up a stone, and dashing it upon the ground, said, 'This stone is Warrehumu.' That is one of the greatest curses that he could utter; and the custom of the country is always to punish the tribe to which the party belongs that has uttered the curse, and not the party himself. Immediately that Warrehumu heard that he had been cursed by this man, he went and began to punish the tribe, which punishment they resisted. One man loaded his musket with ball-car-

tridge, and fired into the midst of the party; a skirmish ensued; Warrehumu was shot dead, his wife and children, and twenty of his men. The rest escaped, and told their tale in the Bay; and the chiefs assembled to consult together what they ought to do, and they were unanimously of opinion that it was impossible to make peace till they had had satisfaction in blood to double the amount shed on their side. There were two or three of them that were very desirous of making peace, on account of the great slaughter that must take place if they fought, for they were equally well armed, and about two thousand on each side; and one of the principal men jumped up in the midst of the consultation, and said, 'There are these missionaries that have been talking to us for fifteen years about peace, let us see what they can do.' They came and requested us to go. We went, five of us, in a body. We found two thousand people on one side of a little eminence, and two thousand on another side, within musket-shot, waiting the arrival of the chiefs to commence the attack. We pitched our tent between them for three successive days; we went from tribe to tribe, and from hut to hut, to endeavor to make it up between them. At the end of that time there was great division in their councils, and we seemed to be as far from effecting our purpose as at the first moment; and then we requested them to leave the decision of it to one individual, which they resolved to do, and left it to Tareha, a chief of great importance in the Bay, but a very dreadful savage. We succeeded in getting him to our tent, and he resolved in his own mind to decide for peace; we tried to work upon his mind in the best manner we could.

1616. Is he connected with either of those parties?

Yes.

1617. Both parties placed it in his hands?

Yes; it was left to the Bay of Islanders to decide; the other people could not say a word.

1618. Was it in consequence of your communications with Tareha, that he was induced to take the resolution in favor of peace?

Himself and the whole of the four thousand people attributed it entirely to that, and from that moment we date our present influence in the country.

1619. Did you then secure peace between the contending tribes?

Yes; and they have been the firmest friends and allies, of any distinct tribes we are acquainted with in the country, ever since that time.

1620. What sort of arguments did you use with that person?

We first began to tell him of what would be the effect of it in lessening their own numbers, even if they gained the victory, and that the people from the south would then come down upon them, knowing that Shunghée was dead, they would come in a body upon them and destroy them: and then we endeavored to point out to him the evil of it in the sight of that God whom we came to make known. After our consultation, he got up, and as he was passing out of the tent, he said, "Perhaps I shall be for war; perhaps I shall be for peace; but I think I shall be for war: perhaps we shall fight; perhaps we shall not fight; but I think we shall fight." We then tried to work upon his fears. He was an enormously large man, and Mr. Williams called out to him, "Take care, Tareha, you are a very big man, and no musket-ball can pass by you."



1621. Have they generally fire-arms ?  
They are all armed.

1622. Where do they get those arms ?

From the whale vessels, and the vessels that come for flax and timber; I have seen the Bay of Islanders make a present of a thousand stand of arms to their enemies, the people at the south.

1623. When was that; during a war ?

Just after a war. After a war, the enemy visit them, and dwell for some time in their residences, and it is the custom of the country to make them presents, and that particular present was to show that they were not afraid of them.

1627. Do you recollect any other instances in which the missionaries have been engaged in promoting peace ?

Not in which I myself have been engaged; but many in which my brethren have, at the different stations.

1629. Will you state any that have come to your knowledge in that way ?

There was the battle of Pauranga; the first rise of that was,—the captain of an English vessel, a whaling ship, had a quarrel with some women on board his vessel; he was very angry about it, and determined to get the natives of the interior to punish those on the coast for the insult which those two women had offered to him in that quarrel. He sent into the interior to fetch the chiefs, telling them that they must come to fight a battle for the insult of those two women. They refused to do so, saying that it was not according to New Zealand custom; that they only fought when people had done some real injury, but that they never fought when it was all mouth, and that this had been nothing but mouth, and consequently they refused to fight. He told them that he would make it known in England; that every one in England thought the New Zealanders were a brave people; but he would let the English people know, and let the king know, that they were cowards; but that if they would fight, he would supply them with arms and ammunition. They could not bear this, and therefore they resolved to fight. They brought down a great number of people. We were rather too late in going over; we did not know so much of it as we do sometimes; and about a quarter of an hour after the battle we saw a hundred of the people dead and wounded upon the beach. Then, according to the custom of the country, a number of the New Zealanders went to the south to seek satisfaction for the death of their friends. Those persons who went down intending to cut off some of the tribes of the south as a payment for the death of their friends, were fallen in with by a large armed party of the natives, and were all cut off themselves; forty-one went, and only one returned. This caused the whole of the Bay of Islanders to arm themselves, and to go and fight with the tribes of the south for the loss of those forty. There were between fifty and sixty canoes. The canoes were attended by our missionary ship, the *Active*, the missionary boat, and a small cutter that we have. Mr. Williams accompanied the flotilla. They were five weeks before the fortification of the besieged, negotiating with the besiegers, but without effect the first five weeks. The missionaries then returned home, and afterwards, not satisfied, they went back again. Mr. Williams went down in his boat a second time, with Mr. Chapman, Mr. Kemp, and Mr. Fairburn, and effected a reconciliation between the two parties. The Bay of Islanders return-

ed home without having destroyed a single individual.

#### *Employment of Native Missionaries.*

Rev. Mr. Williams states concerning native missionaries—

They are admirable as pioneers to prepare the way for the more efficient labors of the European missionary; and some of our best instructed natives make very good missionaries for small stations; but then we have constantly to superintend their operations, and to translate the scriptures, and prepare books for them; and of course we have much to explain to the native missionaries before they can impart instruction to the people.

5663. But when the native missionaries have received instruction from you, and when you think them qualified to give instruction to others, are they not found useful to a great degree ?

Exceedingly so; we should not have been able to have extended our labors to the number of islands that we have, had it not been for the labors of the native missionaries. In the island of Rarotonga, which I discovered, I found them all heathens; I placed native missionaries among them, and by the native missionaries alone they were all converted to the profession of Christianity; so that on my second visit to that very place, I found not an idolater remaining. That has been the case in eight different islands to which I have taken native missionaries. The inhabitants of eight islands were entirely converted to Christianity by the agency of native missionaries.

5664. This then is a means that is unlimited; you have materials there to increase the native missionaries to any extent almost ?

Yes; perhaps that is saying rather too much, for we are very particular in the persons we select; and they are not so numerous as we could wish. Still we have about sixty or seventy, and that number is increasing; because whenever the gospel is attended with its beneficial effects, there is a new agency created there for its still further propagation.

5667. Do they instruct the inhabitants in the arts of civilization as well as in Christianity ?

Yes, on all occasions. I have not sent out a single native missionary from my station that I have not taught myself the art of turning and rope-making, and soap-boiling, and salt-making from the salt water, sugar-making, and various other things that are applicable to their wants, such as carpentering and chair-making. We put them under a course of instruction in the useful arts before we send them away; the art of making lime also from the coral rock, and erecting superior houses to those which they were in the habit of making before Christianity was introduced among them.

5668. Is not the consequence of this instruction very much to increase the comforts, as well as to elevate the character, of the people amongst whom they labor ?

Undoubtedly; instead of their little contemptible huts along the sea-beach, there will be a neat settlement, with a large chapel in the centre, capable of containing 1,000 or 2,000 people; a school-house on the one side, and the chief's or the missionary's house on the other, and a range of white cottages a mile or two long, peeping at you as it were under the splendid banana trees, or the bread-fruit groves, so that their comfort as well as their happiness is increased, and altogether their character is elevated.

## Recent Intelligence.

The barque Apthorp, Capt. Gay, in which Messrs. Goddard and Slafter and their wives, with Mrs. Mason, embarked in Dec. 1838, for Amherst and Singapore, arrived at the former place on the 24th of April, after an unusually pleasant though protracted voyage of 139 days. The missionaries had uniformly received the kindest attentions from the officers and crew. A special blessing appears to have rested on their religious services, attended on Sabbath and Wednesday evenings, and one of the principal officers and three of the crew had avowed their faith in Christ. The health of Mr. Slafter, which was impaired at the time of embarkation, had been fully restored. On the 13th of June the Apthorp arrived at Singapore.

The state of the Burman Mission was essentially the same as at the date of our last advices. Mr. Judson had arrived at Maulmain, but without very material benefit to his health from his late voyage. Mr. Bennett, of the Tavoy mission, who had been advised by his physician and his brethren to return to this country on account of ill health, left Maulmain April 29, and arrived at Calcutta, with his family, on the 13th of May. Mr. Hancock had proceeded to Tavoy, to supply his place.

RETURN OF MR. AND MRS. PRATT.—Mr. and Mrs. Pratt, late of the Shawanoe mission, Ind. Ter., arrived in this city Nov. 5, having retired from the service of the Board, temporarily, on account of Mrs. Pratt's ill health.

## Letters and Journals from Eastern Missions.

BURMAH.—*E. L. Abbott*, Jan. 24, April 2, 1839.—*C. Bennett*, Jan. 1, 5, May 20.—*D. L. Brayton*, Feb. 20, March 1, 15.—*J. M. Haswell*, Jan. 3, 15, 1839.—*R. B. Hancock*, Aug. 27, 1838.—*H. Howard*, Jan. 23, Feb. 15.—*L. Ingalls*, Jan. 25, 26, March 14.—*A. Judson*, Nov. 7, Dec. 31, 1838, Jan. 21, 1839, March 3, April 24.—*E. Kincaid*, Dec. 24, 26, 27, 1838, Jan. 5, 23, April 6, 9, 1839.—*E. Macomber*, Dec. 15, 23, 31, 1838, Jan. 26, April 29, 1839.—*F. Mason*, j. Oct. 10—Dec. 16, 1838, Feb. 7, 1839.—*S. M. Osgood*, Dec. 31, 1838, (2) Jan. 30, April 22, May 8, 1839.—*T. Simons*, j. April 1—Nov. 18, 1838, Jan. 29, 30, April 27, 28, 1839.—*J. H. Vinton*, Jan. 25, 26, 1839.—*D. B. L. Wade*, Nov. 24, 1838.

ARRACAN.—*G. S. Comstock*, March 4, 1839.—*L. Stilson*, Dec. 27, 1838, March 7, 18, 1839. A.S.A.M.—*M. Bronson*, j. Jan. 7—29, April 10.—*N. Brown*, Jan. 9, (2) Feb. 8, March 29. *O. T. Cutter*, Feb. 14, April 18.

SIAM AND CHINA.—*R. D. Davenport*, April 20, May 15, June 1.—*W. Dean*, Feb. 27.—*J. T. Jones*, Feb., May 13.—*J. L. Shuck*, March 3—15, April 9, 13.—*H. Shuck*, March 14.—*C. H. Slafter*, April 25.

WEST AFRICA.—Messrs. Crocker & Clarke, Feb. 11.—*I. Clarke*, June 20.

FRANCE.—*D. N. Sheldon*, June 28, Aug. 1, 8, Sept. 20.—*E. Willard*, June 6, July 27, Aug. 8.

GREECE.—*H. T. Love*, June 3, July 20, Aug. 1, 16, 29.

GERMANY.—*J. G. Oncken*, j. Dec. 1833, May 31.—*T. C. F. Lange*, j. 1838.—*G. W. Lehmann*, April 1—Dec. 31, 1838.

## Donations,

From October 1 to November 1, 1839.

## Maine.

Oxford Bap. Association, A. Bumpus treasurer, per Rev. Thomas O. Lincoln,	61,19
Eastport, Baptist church and congregation, monthly concert, per L. F. Wheeler,	30,00
Bath, Baptist ch. and cong.	3,00
Warren, " "	31,74
W. Thomaston, 1st " "	5,84
Nobleboro', " "	23,81
" 2d " "	5,00
Waldoboro', " "	2,75
Thomaston, 1st " "	6,10
" 2d " "	5,31
" 3d " "	9,46
N. Dixmont, " "	6,00
Bangor, " "	17,26
Belfast, " "	9,00
Cumberland Baptist For. Missionary Society	57,08
Mt. Vernon, Baptist church and congregation	9,13
Freeport, " "	18,27
E. Brunswick, " "	5,50
Madison, " "	3,75
Kennebec Aux. For. Missionary Society, with a gold ring,	148,97
Piscataquis Association	18,00
Harmony, Bap. church and congregation	6,20
Lincoln Association	34,75
Sedgwick Bay, Baptist ch. and congregation	5,43
Sangerville, Baptist ch. and cong., with a gold ring,	9,58
Guilford, Baptist ch. and congregation,	20,00
Hancock Auxiliary Foreign Missionary Soc., Rev. James Gilpatrick tr.—	
Hancock Male Primary Society	8,75
do. Female do.	11,25
Dea. Storer	1,50
Sedgwick, 3d parish, Fem. Primary Society	20,00
Eden, Fem. Primary Society	2,28
do., Baptist church and congregation	14,17
Franklin, friends	15,00
Thomas Perkins	5,00
Moriaville, Female Primary Society	1,68
Mt. Desert, do.	3,00
Sedgwick, 1st ch., Benevolent Soc.	17,00
Trenton, Bap. ch.	60
Rev. J. Roundy	1,00
Ellsworth, village ch.	5,00
Bluehill, 1st Baptist church	21,11
West Trenton, Baptist church	1,00
	128,34
Nobleboro', Baptist church and congregation	22,00
per Rev. D. C. Haynes, agent of the Board,	612,27

York co., a friend to missions	25,00
do. Jehiel, for Burman mission,	20,00
Baptist Foreign Mission Society of the Bowdoinham Association, W. R. Prescott tr.—	
Bowdoinham, F. Bates	5,00
Gardner, 3d Baptist ch.	5,25
Readfield, Mrs. Prescott	1,00
do., Joseph Fogg, for circulating the scriptures in Burmah,	5,00
Bowdoinham, 2d Baptist church	4,00
Lisbon, 2d Baptist ch.	12,31
Winthrop, Fem. Foreign Miss. Society	12,24
Wayne, Baptist church	17,00
do., Mrs. Sally Pease	50
do., Stephen Boothby	50
A friend to missions	2,00
do. do.	25
Livermore, 3d Baptist ch.	3,50
Rev. Robert Low	50
Leeds, Female For. Missionary Society	8,19
do. Male do. do. do.	5,12
A friend to missions	1,00
Topsham, Baptist Fem. Sewing Circle	18,53
do. Baptist ch., monthly concert,	3,00
Fayette, Baptist Female Mission Society	17,50
do., Hannah Davis	31,50
	<hr/> 153,89
Farmington, Eben.'r Childs	5,00
New Sharon, Female Baptist Missionary Society, Mrs. Betsey Kelly tr., per C. S. Prescott,	23,27
Penobscot Auxiliary For. Missionary Society, Levi Morrill tr., per Josiah Chandler,	27,00
York co. Missionary Soc., Charles Swazey tr.,	180,00
North Yarmouth, Baptist church and congregation, monthly concert,	6,50
do., Fem. Burman Society	35,00
per Rev. Z. Bradford,	41,50
	<hr/> 1179,12

*New Hampshire.*

Merideth Association, Abraham Ward treasurer—	
Sanbornton, 1st Baptist church	7,32

*Vermont.*

West Topsham, Baptist church, N. Bagley, Jr., tr., per R. M. Bill,	10,00
Baptist State Convention, Rev. Willard Kimball treasurer,	347,08
Marshfield, Rebecca Rich	25,00
do., Fem. Miss. Soc.	4,62
	<hr/> 376,70
Springfield, M. Pearce, for support of Rev. N. Brown, missionary in A'sám, per Rev. C. W. Hodges,	20,00
	<hr/> 406,70

*Massachusetts.*

A friend to missions, per Levi Farwell,	10,00
Salem Baptist Association, Michael Shepard tr.,	1235,53
Salisbury and Amesbury, Baptist church and congregation, for the support of a native preacher among the Karens,	100,00
From the same, for Burman tracts,	3,50
	<hr/> 1339,03
North Randolph, Baptist church and society, monthly concert, per Rev. Ous Converse,	47,23
A female friend to missions	50
North Attleboro', Baptist church and society, per Rev. Mr. Colver,	10,23
East Bridgewater, Nathan Alden, per Isaac Alden,	15,00
South Yarmouth, a friend to missions	2,50
West Dedham, Young Ladies Industrious Society, Miss Sophia P. Baker treasurer,	8,31
Townsend, Baptist church, per Levi Warren,	16,32
Berkshire Baptist Association, A. Hayden tr., per Rev. C. Train—	
Sandisfield, Baptist ch. and society	21,00
Lanesboro', do. do. do.	17,00
	<hr/> 38,00
Boston, a female friend to missions	5,00
do., ladies of the Federal-st. Baptist church, for the support of a Burman native preacher named Francis Wayland, to be expended under the direction of the Rev. Jona. Wade,	100,00
	<hr/> 105,00
Templeton, David T. Newton, per Hiram B. Hunt,	2,69
	<hr/> 1594,86

*New York.*

Ontario Assoc., A. Spear treasurer—	
For outfit of Rev. Mr. Van Husen,	28,00
Genesee co., for do., per Rev. Ichabod Clark,	50,00
	<hr/> 78,00
Franklin Foreign Missionary Society, Wm. Stillman treasurer,	47,50
An Episcopal friend, by the hands of a lady, for the Burman mission,	10,00
Stephentown Baptist Association, Remselaer co., per George Glass, with two pr. woollen hose,	60,00
Union Baptist Association, per Samuel M. Cord, tr.,	88,93
Chataque Association, per Josiah Moore,	72,00



Harmony Association, J. B. Burrows treasurer, with a ring, 99,53	
per Wm. Colgate, 377,96	
Paris, friends to missions, for the Jaipur school in A'sam, per Miss Bronson, 12,00	
New York city, Oliver-st. Female For. Missionary Society, Mrs. S. E. Bleecker secretary, per Rev. S. H. Cone, 130,00	
	597,96

*New Jersey.*

New Jersey Baptist State Convention—	
Trenton and Lamberton, Baptist church, 16,12	
Mount Holly, John W. Cox, 50,00	
Burlington, Bap. ch. 77,11	
do., a friend to mis- sions, 40,00	
do. a female friend to missions, 30,00	
	147,11
Woodstown, Baptist ch. 41,41	
Salem, " " 75,58	
Allowaystown, " " 26,50	
Cohansey, 1st " " 30,44	
Bridgeton, " " 40,00	
Cedarville, " " 14,41	
do. Sabbath school, for Indian missions, 2,25	
Dividing Creek, Bap. ch. 21,12	
Cape May, 1st " " 53,88	
" 2d " " 76,00	
Haddonfield, " " 50,00	
Moorestown, " " 25,50	
Pemberton, " " 40,00	
Vincentown, " " 15,59	
Upper Freehold, " " 32,65	
Hightstown, " " 71,43	
Philadelphia, Mary Knowles 1,50	
Evesham, Chs. Kain, sen. 2,00	
per Rev. G. S. Webb, agent of the Board, 883,54	
East Jersey Foreign Mis- sionary Society—	
Newark, Fem. Miss. Society of the 1st Baptist church 50,00	
do., J. Osborn Jr. 20,00	
	70,00
Plainfield, Baptist church 58,50	
N. Brunswick, " " 50,00	
Rahway, " " 16,00	
Paterson, " " 27,47	
Samptown, " " 27,50	
Piscataway, 1st Baptist church and Baptist ch. Scotch Plains, and missionary societies in each, 106,33	
A friend to justice, for Cherokee Indians, 3,00	
A female 1,16	
per Rev. G. S. Webb, agent of the Board, 359,96	
	1243,50

*Pennsylvania.*

Philadelphia Baptist Association, J. Taylor treasurer—	
Mt. Pleasant, Baptist Female Missionary Society, Mrs. Ma- ry Ann Fitz treasurer, 22,37	

Philadelphia, 3d Baptist church, monthly concert, per Thomas Bloyler, 20,00	
do., Miss E. M. Jones 1,00	
	21,00
Abington, Baptist Association, Rufus Grenell treasurer, with a ring, per Wm. Colgate, 60,00	
	103,37

*Virginia.*

Portsmouth, Baptist church, for educating Thomas and Mary Ann Hume, 45,00	
do., Thomas and Margaret A. Garrison, for the same, 20,00	
	65,00

*Mississippi.*

Natchez, Asa Kinne 1,00	
do. Mrs. E. Kinne 1,00	
per Mrs. Eliza C. Allen, 2,00	

*Ohio.*

Mansfield, Baptist church, monthly concert, 1,50	
Masillon, do. do. do., 50	
per Rev. N. O. Sage, 2,00	
Portage Baptist Association, John E. Jackson treasurer, per Jehu Brainerd, 62,37	
	64,37
	\$5264,20

## BOXES OF CLOTHING, &amp;c.

Friends in Hartford, Ct., a box of clothing, &c., per Rev. Mr. Eaton.	
Young Ladies Miss. Soc. of 1st Bap. ch. and soc. in Hartford, Ct., per Mrs. Hen- ry Jackson, a box for M. Bronson, 38,00	
Do. do., per do., a box for N. Brown, 12,00	
Mrs. Peter Ludlow, N. York, per Mrs. H. Jackson, a parcel for N. Brown, 20,00	
Mrs. Thomas Holman, Union, Ct., by John F. Upham, a box of dried fruit, &c., for J. H. Vinton.	
Ladies in N. York, per James Wilson, Esq., a box of clothing.	
Mrs. Richard Eddy, Providence, R. I., a flannel bedquilt, for Indian missions.	
Mrs. Mary M. Butler, Mt. Desert, Me., two bedquilts.	
Friends in Perry, N. Y., a half barrel of clothing, for D. L. Brayton, 15,50	
Sewing Society, Whitesboro', N. Y., a box for M. Bronson, 87,68	
Jacob Wilsey, Willseyville, N. Y., a box for S. M. Osgood, 20,00	
Young Ladies Industrious Soc. West Ded- ham, a bbl. of clothing, for Indian mis- sions, 33,81	
Bap. Fem. Charitable Soc., Princeton, Ms., a box of clothing, 21,90	
Joseph W. Fuller, Poulney, Vt., bbl. of medicines, &c., for D. L. Brayton, 15,00	

H. LINCOLN, Treasurer.



# INDEX.

	Page		Page
Abbott, Rev. E. L., letter 15, 216, journal	101	Calcutta	73, 271
Abyssinia	68	Calcutta Baptist Miss. Soc.	203, 229, 271
Africa, West 21, 35, 92, 133, 195, native tribes 36, map	37	Ceylon	67, 94
Akyab	20	Cherokees 39, 255, removal to Ind. Ter.	
Albania	186, 290	40, 89, 178, addresses at Nashville	64, 127
Am. Bap. Board F. M., donations to 24, 48, 71, 96, 119, 156, 183, 208, 231, 255, 280, 298, an. meeting 121, 25th an. report 123, missions in N. America 124, in Europe 129, in Africa 133, in Asia 134, missionary appointments 149, changes in 149, financial operations 149, receipts and expenditures 150, treasurer's report	152	China	44, 143, 207
Am. Bap. Home Miss. Soc.	206	Chittagong	19
Am. Bible Society	180, 290	Choctaws	128, 247
Am. Board of Com. F. M. 41, 94, 181, 272 abstract of 30th an. rep.	273	Christianity prerequisite to civilization	291
Am. and For. Bible Society	173	Church Miss. Society	65, 229
Am. Prot. Episcopal Church, summary of missions	92	Church of Scotland Missions	229
Am. Tract Society	64, 88, 180	Church constituted	86, 108, 193, 287
Am. Seamen's Friend Society	206	Churchill, Miss E. F., arrival at station	228
Amherst	108	Civilization the invariable result of Christianity	293
Arracan 16, 143, 261, climate	20	Colonial Miss. Soc.	229
Arumuga Tambiran, songs of praise	79	Comstock, Rev. G. S., journal 16, departure for Calcutta 19, arrival at Maulmain 20, return to Arracan 261, letter	20, 261
A'sam 1, 49, 145, 168, 207, 227, 279, 281	281	Cosaris	51
A'sam mission, letter 4, printing department	56, 169	Creeks	128, 201, 228
A'samese language, probable extinction	171	Crocker, Rev. W. G., letter 21, journal	195
Assistants, native 9, 12, 16, 29, 31, 32, 34, 55, 57, 61, 62, 85, 86, 103, 178, 196, 201, 217, 219, 224, 234, 237, 240, 254, 255, 261, 264, 268	7	Cutter, Mr. O. T., letter 56, visit to Calcutta 146, return to Sadiya	279
Ava	7	Davenport, Rev. R. D., letter	58
Balú island	61	Davis, Rev. J., letter	201
Bangkok	58, 110, 220	Day, Rev. S. S., letter 159, journal	172, 209
Baptisms, 7, 8, 9, 10, 11, 12, 13, 14, 15, 25, 27, 34, 60, 61, 62, 64, 84, 86, 87, 88, 90, 103, 108, 110, 159, 178, 191, 193, 194, 216, 217, 218, 225, 237, 238, 239, 240, 243, 254, 255, 260, 261, 267, 287	179	Dean, Rev. W., marriage 59, arrival at Bangkok 59, journal	220
Baptist Gen. Tract Society	229	Delawares	90, 126, 245, 254
Baptist Missionary Society	279	Dewanios	50
Barker, Rev. C., designation and departure	228	Done Yahn	62, 216
Barker, Rev. F., appointment and departure	228	Douay	86
Basá mission	21, 195, 228	Eastern languages, specimens	48+
Berlin	194	European Miss. Society	229
Bingham, Rev. A., journal	112, 268	Foreign Evangelical Society	205
Blanchard, Mr. I. D., letter 90, journal	245	France	86, 129, 287
Booth	60, 260	Germany	130, 190, 238, 261
Boynton, Miss E., departure 23, return	228	Goddard, Rev. J., designation and departure	23
British and For. Bible Society	206	Great Britain	291
British and For. Sailors Society	229	Greece	88, 132, 161, 185, 289
Bronson, Rev. M., journal 49, 281, letter 55, 279	279	Hampson, Rev. J. R., memoir	97
Bronson, Miss R. M., designation and departure	279	Hancock, Mr. R. B., journal	81
Brown, Rev. N., journal 1, 168, letter 227, 279	5	Haswell, Rev. J. M., letter	108
Brown and Cutter, Messrs., letter	20	Hindustan	46, 65, 69, 250
Burisol	20	India	46, 65, 69, 250
Burmah 6, 29, 81, 108, 134, 228, 234, relations with British India 33, probabilities of war 160, 235, efficiency of the press	63	Ingalls, Rev. L., letter 34, journal	236
Bushyhead, Rev. J., letter	178	Jaipúr	3, 51, 55, 279
		Japan	44
		Jews 230, 277—Society	230
		Joannina	186
		Jones, Rev. E., letter	39, 89, 255
		Jones, Rev. J. T., letter 58, 111, 222, journal 223, 259, visit to Singapore and Malacca	111

# Index.

Judson, Rev. A., letter 34, sickness	228	Revival at Dum Dum	203
Karens 7, 8, 12, 14, 15, 60, 101, 134, 216, 236, 260, contributions to missions	219	Rollin, Rev. D. B., death	202
Kincaid, Rev. E., letter 6, journal	25	Roman characters compared with Burmese, applied to Shyán language	2, 4 5, 163
Leach, Miss M., arrival at station	228	Römer, Dr., letter	261
Letters from eastern missions, list 47, 95, 207, 298		Sandwich Islands	41, 181, 275
Liberia 133, settlements in	22, 35	Salt springs	282
London Miss. Society 46, 229, annual report 47		Schools 9, 11, 12, 14, 21, 29, 35, 55, 56, 57, 59, 61, 62, 90, 102, 109, 116, 117, 170, 196, 199, 201, 218, 219, 220, 225, 226, 245, 247, 260, 268	
Love, Rev. H. T., letter 38, 132, 289, journal	161, 185	Selong Islands	8, 23
Macomber, Miss E., letter	62, 216	Serampore	77, 78
Madagascar	247	Shawanoes	125, 228
Malcom, Rev. H., travels in S. E. Asia	73	Shway Weing, letter	102, imprisonment 104
Mason, Rev. F., letter	14	Siam	58, 110, 143, 220, 257
Mason, Mrs., return to Burmah	23	printing department	58, 59, 111
Mason, Rev. J. O., departure	23	Simerwell, Mr. R., letter	9
Mata	10, 12	Simons, Rev. T., journal 29, 234, letter 33, 235	
Maubee	15, 216	Singphos	49, 51, religious faith 54
Maulmain	34, 62, 63, 83, 218	Slater, Rev. C. H., designation and departure	23
Meeker, Rev. J., letter	117, 224	Slater, Rev. L., letter	40, 225
Memoir of Rev. J. R. Hampson	97	Songs of Praise	79
Mergui	7, 25, 29, 81, 236	Specimens of Eastern languages	48+
Merrill, Rev. M., letter 91, journal	243	Stevens, Mrs., letters	83
Miris	50	Stuttgart	193, 261
Missionaries, need of, in the Brahmaputra valley 5, 169, in Siam 222, designation and departure 23, 279, appointment 149, 228		Success of missions, testimony to	291
Missionary Magazine, notice of the publishers	23	Superstitions, Singpho	53, 54
Missionary efforts in preserving peace, success of	296	Miri	50
Missions, success of	291	A'sámese	169, 170, 172
Nestorians	45	Nogá	285, 286
New Chummerah	60, 260	Hindú	172, 174, 175, 176, 177, 210, 212, 251
Newville	61, 260	Sourah	214
Nogás	51, 231	Mohammedan	189
Ojibwas	112, 124, 228, 254, 268	Básá	197, 200, 201
Omahas	91, 127	Siamese	223, 224, 257, 259
Oncken, Rev. J. G., letter 130, 195, 267, journal	190, 238	Delaware	245, 246
Oneidas and Tuscaroras	125	Karen	14, 237
Osgood, Rev. S. M., letter	63	Tavoy	219
Otoes	91, 127, 243	Teloogoos	143, 159, 172, 209
Ottawas, in Michigan	40, 124, 225, 226	Tracts, distribution 30, 56, 59, 88, 107, 190, 192, 210, 213, 215, 221, 222, 234, 240, 241, 242, 260, 268, 289	
Ottawas, Ind. Ter.,	117, 126, 224	Tract distributor, journal	264
Pantanau	101	Toungthoos	85
Pasco, Rev. C., sickness and return	279	Translations, A'sámese 1, 3, 57, Khamti 2, 57, 163, Karen 9, 14, 219, Básá 21, 196, Burman 34, Nogá 52, 284, Singpho 53, Siamese 58, 224, Delaware 90, 245, 254, Chinese	111
Peace, success of missionary efforts in preserving	296	Travels in S. E. Asia	73
Peguans, number and claims	109	Turkey 45, 95, 166, map	162
Persecution, of Karens	101, 104, 216	United Brethren	118
in Germany 194, 195, 239, 262, 267		Van Husen, Rev. S., designation and departure,	279
in Madagascar	247	Vinton, Rev. J. H., letter	60, 218, 260
in Greece	289	Wade, Rev. J., letter	8
in Albania	290	— Mrs., journal 12, letter	219
Potts, Rev. R. D., letter	247	Warren, Miss R., departure	228
Presbyterian Board F. M.	69, 182, 251	Wesleyan Miss. Society	206
Putawatomes	90, 117, 126, 225, 254	Willard, Rev. E., letter	86
Rangoon	16, 29, 101, 234	Ych	8
Reed, Rev. A., letter	60		
Religious Tract Society	229		
Religious Awakening in Bengal	250		











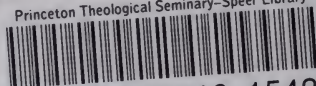




I-7 v.19

Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1542